A SHORT CHRISTIAN DOCTRINE.

Compoſed by the R. Father ROBERT BELLARMINE of the Society of IESVS, and Cardinall.

Tranſlated into English.



Permiſſu Superiorum. 1633.

Auct. P. Rich. Gibbons S.J.


BRITISH MUSEUM

THE A.B.C.

✝ A B C D E F G H
I K L M N O P Q R
S T V W X Y Z.

✝ A a b c d e f g h i
k l m n o p q r ſ s t u w
x y z &. Amen.

✝ *A B C D E F G H*
I K L M N O P Q R S
T V X Y Z.

✠ *A a b c d e f g h i k l*
m n o p q r ſ t u w x y z.

The Vowvells.

a. c. i. o. u.

The Cyphres.

1. 2. 3. 4. 5. 6. 7.
8. 9. 10. 20. 30 40.
50. 60. 70. 80. 90.
100. 1000. 10000.

A BRIEFE CHRISTIAN DOCTRINE TO BE LEARNED BY HART.

Of the end of a Christian: & of the signe of the holy Croße.

MAISTER.

ARE *you a* Christian?

SCHOLLER.

I am by the grace of God.

M. What meane you by a Christian?

S. Him that maketh profeſſion of the Fayth and Law of Chriſt.

M. In what doth the fayth of Chriſt chiefly conſiſt?

S. In two principall myſteries, which are included in the ſigne of the holy Croſſe, that is, in the *Vnity*, and *Trinity* of God: and in the *Incarnation* and *Death* of our Sauiour.

M. What meaneth Vnity, *and* Trinity *of God?*

S. It meaneth, that in God there is one only Diuinity, or, as we ſay, Eſſence, and diuine Nature, which neuertheles is in three diuine Perſons, that are called *Father*,

ther, *Sonne*, and *Holy Ghost*.

M. Wherfore are these three divine Persons?

S. Because the *Father* hath no beginning, nor proceedeth from another Person. The *Sonne* proceedeth from the *Father*. And the *holy Ghost* from the *Father*, and from the *Sonne*.

M. Wherfore are these three Persons one only God?

S. Because they haue one-self Essence, one-self Power, one-self Wisdome, and one-selfe Goodnes.

M. What meaneth Incarnation, *and* Death *of our Saviour?*

S. It meaneth that the *Sonne*

of God, who is the ſecond Perſon of the moſt Bleſſed Trinity, became man, & died vpon the Croſſe to ſaue vs.

M. How are theſe two myſteries included in the ſigne of the holy Croſſe?

S. Becauſe we do make the ſigne of the holy croſſe, putting our right hand, firſt to the head, ſaying, *In the name of the Father*, then vnder the breaſt ſaying, *& of the Sonne*, finally to the left and right ſhoulder, ſaying, *and of the holy Ghoſt. Amen.*

M. How then is there shewed the firſt myſtery of the moſt B. Trinity?

S. Becauſe this word, *In the name*,

name, signifieth the *Unity*, the other words signify the *Trinity*.

M. Shew now the second.

S. The figure of the Crosse doth represent the death of our Sauiour, who after he was made man, & had taught the way of saluation with doctrine, with example, and with miracles, died vpon the holy wood of the Crosse.

A Declaration of the Creed.

M. WHich is the rule of beliefe?

S. It is the Symbole of the Apostles, which commonly we call the Creed.

M. Say the Creed.

S. 1. I beliue in God the Father Almighty, Creatour of heauen and earth.

2. And in IESVS-CHRIST *his only Sonne our Lord.*

3. Who was conceyued by the Holy Ghost, borne of the Virgin Mary.

4. Suffered vnder Pontius Pilate, was crucified, dead, and buried.

5. Descended into hell, the third day he rose agayne from death.

6. Ascended into heauen, sitteth at the right hand of God the Father Almighty.

7. From thence he shall come to iudge the quicke, and the dead.

8. I beliue in the holy Ghost.

9. Th

9. The holy Catholique Church, the Communion of Saints.

10. Remiſsion of ſinnes.

11. Reſurrection of the flesh.

12. Life euerlasting. Amen.

M. Who made the Creed?

S. The twelue Apoſtles, and therefore there be twelue Articles.

M. What do theſe articles contayne in ſumme?

S. All that, which principally and expreſly we muſt belieue of God, and of the Church his ſpouſe; becauſe the eight firſt articles pertayne to God, the foure laſt to the Church.

M. Declare the firſt article.

S. I firmely belieue in one only

only God, who is the naturall Father of his only begotten Sonne: and is alſo Father, by grace, of all good Chriſtians, who are therfore called the adoptiue ſonnes of God: finally he is Father by creatiō of al other things. And this God is *Omnipotent*, becauſe he can do all that he will, and hath created of nothing Heauen and earth, with whatſoeuer is in them, that is, the whole vniuerſal world.

M. Declare the ſecond article.

S. I believe alſō in IESVS-Chriſt, who is the only begotten Sonne of God the Father, becauſe he was begotten of the ſame Father Eter-

Eternally, and is God Eternall, Infinite, Omnipotent, Creatour, and Lord of vs, and of all things, as is the Father.

M. Declare the third.

S. I believe that IESVS Christ is not only true God, but also true Man; because he hath taken mans flesh of the immaculate Virgin Mary, by vertue of the Holy Ghost, and so was borne on earth of mother without Father, as in heauen he was borne of Father, without mother.

M. Declare the fourth.

S. I believe that IESVS Christ to redeeme the world

with his pretious bloud, ſuffered vnder Pontius Pilate Gouernour of Iury, being ſcourged, crowned with thornes, and put vpon the Croſſe, on which he dyed; and taken downe from the ſame, was buried in a new ſepulcher.

M. Declare the fifth.

S. I belieue that IESVS-Chriſt, as ſoone as he was dead, went with his ſoule to the Limbus, or place of holy Fathers; & the third day, which was the Sunday, he roſe glorious & triumphant.

M. Declare the ſixth.

S. I belieue, that IESVS-Chriſt, after he had fourty dayes

dayes remayned with the Holy Apoſtles to proue with many apparitions his true Reſurrection, mounted vp to the higheſt heauen, and there ſitteth aboue all the quires of Angels, at the right hand of the Father, that is, in glory equal to the Father, as Lord and Gouernour of all creatures.

M. Declare the ſeauenth?

S. I believe, that the ſame our Lord, in the end of the word, ſhall come from heauen with moſt great power and glory, and ſhall iudge all men, giuing to euery one the reward, or puniſhment that he hath deſerued.

M. Declare the eight.

S. I belieue in the Holy Ghoſt, who is the third Perſon of the moſt Bleſſed Trinity, and proceederh from the Father, and the Sonne, and is in all and euery thing equall to the Father, and to the Sonne: that is, he is God, Eternall, Infinite, Omnipotent, Creatour, and Lord of all things, as the Father and the Sonne.

M. Declare the ninth.

S. I belieue alſo that there is a Church, which is the Congregation of all faythfull Chriſtians that are baptized: and I do belieue and confeſſe the fayth of Chriſt our Lord, and

& do acknowledge the high Bishop of Rome for Vicar of the same Christ on earth.

M. This Church, why is it called Holy, *and* Catholique?

S. *Holy*, because it hath the head, which is Christ, holy: & for that it hath many holy members; the Fayth, and Law, and Sacraments holy. And it is called *Catholique*, that is Vniuersall.

M. What signifieth the Communion of Saints?

S. It signifieth the participation of prayers, and good works that are done in that Church; euē as in mans body all the members be partakers of the good of one member.

M. Declare the tenth.

S. I belieue that in the holy Church there is true remiſſion of ſinnes, by meanes of the holy Sacraments, & that in the ſame, men of children of the Diuell, & condemned to death, become the children of God, and heyres of Paradiſe.

M. Declare the eleuenth.

S. I belieue that in the end of the world, all men ſhall riſe, taking agayne the ſame bodyes which before they had, and this by the power of God, to whome nothing is impoſſible.

M. Declare the laſt.

S. *I* belieue, that for good Chri-

Christians there is life euerlasting full of all felicity, and free from all kind of euill, as contrary wise for Infidells, & for euill Christians, there is Eternall death, replenished with all misery, and voyd of all good.

M. What meane you by Amen?

S. I meane, so it is, in truth.

A Declaration of the Pater Noster, *and of the* Aue Mary.

M. HAuing spoken now of that which we must beliefe let vs see if you know that which we must hope for, and of whome we must haue hope. *Know you*

the Pater Noſter.
S. I know it right well, for it was the firſt thing that I learned, and I ſay it euery morning and euening, togeather with the *Aue Mary*, and the *Creed*.
M. Say then the Pater noſter.
S. *Our Father which art in heauen.*
1. *Hallowed by thy name.*
2. *Thy kingdome come.*
3. *Thy will be done in earth, as it is in heauen.*
4. *Giue vs this day our dayly bread.*
5. *And forgiue vs our debts, as we alſo forgiue our debters.*
6. *And lead vs not into tentation.*

7. *But deliuer vs from euill. Amen.*

M. Who made this prayer?

S. Christ our Sauiour made it, and therfore it is the most excellent of all others.

M. What is briefly conteined in this prayer?

S. All that we can demaund and hope for of God: for there be seauen petitions. In the first foure, we demaund that he giue vs all good: in the three following, that he deliuer vs from all euill. And concerning that which is good, we first demaund the glory of God. Secondly our greatest good. Thirdly grace to obtayne it. Fourthly the meanes

meanes to get, and keep the ſayd grace. Touching that which is euill, we demand, 1. that he deliuer vs from euills paſt; ſecondly from euills to come; thirdly from euils preſent, & ſo from all euill.

M. Declare thoſe words that goe before the firſt petition, that is, Our Father which art in heauen.

S. This is a little Preface, in which is giuen the reaſon, why we ſhould haue courage to ſpeake vnto ſo great a Lord, and to hope he will graunt our requeſt. We ſay then, that God is our Father by Creation, and Adoption, and therfore as children we haue

haue recourſe to him; and we adde, that he is in Heauen as Lord of the Vniuerſall World. And for this we know, that he can graunt our petitions, if it ſo pleaſe him, as we do hope he will, ſeeing that he is our Father.

M. Declare the firſt petition.

S. In the firſt petition, we demaũd that God be known of all the world, and that ſo his holy Name be honoured, and glorified of all, as it becommeth.

M. Declare the ſecond.

S. We demaund in the ſecond, that the Kingdome which he hath promiſed vs, come ſpeedily, that is to ſay,

ſay, that the battailes ended, which he haue with the diuell, with the world, & with the fleſh, we may ariue to euerlaſting felicity, where we ſhall raygne with God, without any impediment.

M. Declare the third.

S. We demaund in the third, the grace of God, with which we may perfectly obey his holy Commaundements, as the Angels do alwayes obey him in heauen. Becauſe the ladder to mount vp to heauen, is the Obedience of his Commaundements.

M. Declare the fourth.

S. We demauud in the fourth our dayly bread, as well ſpiritu-

rituall, that is, the word of God, and the Sacraments; as corporall, that is ſuſtenance and apparell. For the word of God preached vnto vs by preachers, and read by vs in ſpirituall bookes, and the holy Sacraments (chiefly of Cõfeſſion and Communion) are moſt efficacious meanes on their part (if we our ſelues be not in fault) to obtaine and conſerue the grace of God, of which we haue ſpoken in the former petition. Suſtenance and apparel is neceſſary for vs, to maintayne this life in the ſeruice of God

M. Declare the fifth.

S. We demaund in the fifth,

that God deliuer vs from euills past, that is from sinnes already committed, remitting vs the debt of the fault, and of the payne which for them we haue incurred. And we adde, *As we forgiue our debters their debts*, that is, as we pardon the offences of our enemies: for that it is not a reasonable thing, that God forgiue vs our sinnes which are most great offences, if we will not pardon the iniuries done vnto vs, which are offences of small importance.

M. Declare the sixth.

S. We demaund in the sixth, that God will deliuer vs from tentations, which are euills

to

to come, by not permitting vs to be tempted, & giuing vs grace, that we be not ouercome,

M. Declare the seauenth.

S. We demaund in the seauenth, that God will deliuer vs from euill present, that is, from all affliction and misery, and also from all vayne prosperity and temporall aduancement, if he see that it he hurtfull to our soules saluation.

M. Say now the Aue Mary.

S. *Hayle Mary full of grace, our Lord is with thee, blessed art thou amongst women: and blessed is the fruit of thy wõbe Iesus. Holy Mary mother of God pray vs sinners,*

ners, now, and in the houre of our death. Amen.

M. *By whome were theſe words ſpoken?*

S. Partly by the Archangell Gabriell, partly by S. Elizabeth, and partly by the holy Church.

M. To what effect do you ſay the Aue Mary, *after the* Pater Noſter.

S. To the end, that by the interceſſion of the moſt B. Virgin, I may more eaſily obtayne that which I demaund of God, becauſe ſhe is the Aduocate of ſinners, full of mercy, and withall is in heauen aboue all the quires of Angells, and moſt accep-

ceptable to God.

M. Haue you not recourſe for help alſo to other Saints?

S. I haue recourſe to all the Saintes, and in particuler to the Saint of my Name, & to my Angell Guardian.

Of the Commandemens of God.

M. LEt vs come now to that, which we muſt do to loue God, & our neighbour. *Say you then the ten Commandement.*

S. *I am the Lord thy God.*

1. *Thou ſhalt not haue any other Gods before me.*
2. *Thou ſhalt not take the name of God in vayne.*
3. *Remember that thou ſanctify*

the feaſts.

4. *Honour thy Father & mother.*

5. *Thou ſhalt not murder.*

6. *Thou ſhalt not commit adultery.*

7. *Thou ſhalt not ſteale.*

8. *Thou ſhalt not beare falſe witnes.*

9. *Thou ſhalt not deſire thy neighbours wife.*

10. *Thou ſhalt not couet thy neighbours goods.*

M. *Who hath giuen theſe Commandements?*

S. God himſelfe in the Old Law, and afterwards Chriſt our Lord hath confirmed them in the New.

M. *What do theſe Commandements contayne in briefe?*

S.

S. All that which we muſt doe, to loue God, and our neighbour. Becauſe the firſt three commandements teach vs how we ought to behaue our ſelues towardes God, with hart, with mouth, and with works: The other ſeauen do learne vs to do good to our neighbour, and not hurt him in his perſon, in his honour, in his goods, neyther in deeds, nor in words, nor in thought. And ſo the end of all the Commandements, is the Commandement of Charity, which doth commaund vs to loue God aboue all things, & our neighbour as our ſelues.

M. Declare the first Commandement.

S. In the beginning, God doth admonish vs that he is our true and supreme Lord, and therfore we are obliged to obey him, with all diligence. Next, he commaundeth vs, that we must not acknowledge any other for God: wherein the Infidells do sinne, who do worship Creatures, insteede of the Creatour: also Witches and Inchaunters, who take the Diuell for their God.

M. Declare the second Commaundement.

S. The second Commandement forbiddeth blasphemyes,

myes, which are moſt grieuous ſinnes; falſe, or not neceſſary oathes: breaking of vowes; and all other diſhonour, that is done to God with words.

M. Declare the third.

S. The third doth commaund the keeping of feaſts, which doth conſiſt in abſteyning from ſeruile works, ſo to haue tyme to occupy our ſelues in conſidering the benefits of God, viſiting the Churches, praying, reading ſpirituall books, hearing diuine ſeruice, and ſermons, & doing ſuch other like ſpirituall, and holy workes.

M. Declare the fourth.

S. The

S. The fourth ordayneth, that we honour our Father and Mother, not only with reuerence of wordes, or vncouering our head to them; but alſo with helping and ſuccouring them in their neceſsities. And that which we ſay of Father & mother, we ought alſo to obſerue towardes other our Neighbours, although there be not ſo great obligation as to Father and Mother, who haue giuen vs our being, and haue brought vs vp with their great paynes.

M. Declare the fifth.

S. In the fifth, is commaunded, that we kill no body vn-

vniuſtly, nor do them any harme in their perſons: and I ſay, *vniuſtly*, becauſe Iudges who condemne malefactours to death, and miniſters of Iuſtice, who put them to death, as alſo ſouldiers in iuſt Warre, doe not ſinne whilſt they wound and kill.

M. Declare the ſixth.

S. The ſixth commaundeth that we commit not adultery, that is, ſinne with the wife of another man: and it is alſo vnderſtood, that we commit not fornication, nor any other carnall ſinne.

M. Declare the ſeauenth.

S. The ſeauenth commaundeth, that no man take away the

the goods of others ſecretly: which is called Robery; nor commit any deceipt in ſelling, buying, and like contracts; and finally doe no harme to his neighbour in his goods.

M. Declare the eight.

S. In the eight is forbidden falſe witneſſe, murmuring, detracting, flattering, lying, and all other hurt, which is done to our neighbour with the tongue.

M. Declare the two laſt.

S. God commaundeth in the two laſt precepts, that none deſire the wife, nor goods of others; becauſe he that ſeeth our hartes, will haue vs holy

ly and cleane, not only outwardly, but also inwardly, that so we may be entirely and truly iust.

Of the Commaundements of the Church: and of Counsells.

M. *ADDE to the Commandemẽts of God those few which the Church hath added.*

S. The Commaundements of the holy Church are six.

1. To heare masse vpon all the Sundayes, and Holydayes of commaundement.

2. To fast Lent, Vigills cõmaunded, and Emberdayes, and not to eat flesh on Fridayes,

dayes, or Saturdayes.
3. To confesse our sinnes at the least once a yeare.
4. To receaue the B. Sacrament, at the least at Easter.
5. To pay Tithes.
6. Not to celebrate mariage in tyme forbidden, that is, from the first Sunday of Aduent vntill Twelfday, & from the first day of Lent, till Low-Sunday *inclusiuè*.

M. Besides the Commandements which we all are bound to keep, be there any Counsells of Perfection?

S. There be three Counsells by our Sauiour Christ giuen to those that desire to attaine to perfection.

M.

M. *Which be these Counsells?*

S. Voluntary Pouerty, Perpetuall Chastity, and Obedience in euery thing that is not sinne.

Of the Sacraments.

M. WE haue already treated of that which we must believe, hope for, and doe; it remayneth, that we speake of the holy Sacraments, by whose meanes we obtayne the grace of God. *Say therfore, how many Sacraments be there?*

S. There be seauen, to wit, 1. Baptisme. 2. Confirmation. 3. Eucharist. 4. Pen-

nance, 5. Extreme Vnction, 6. Order, 7. Matrimony.

M. *Who ordayned them.*

S. Christ IESVS our Lord.

M. *What effect doth Baptisme worke?*

S. It maketh a man become the child of God, and heyre of Paradise: it blotteth out all sinnes, and filleth the soule with grace, and spirituall gifts.

M. *What effect doth* Confirmation, *or* Chrisme *worke?*

S. It fortifyeth man that he be not afrayde to confesse the fayth of Christ our Lord, and so it maketh vs become the true souldiars of our Sauiour.

M.

M. *What effect worketh the* Euchariſt.

S. It nouriſheth Charity, which is the life of the ſoule, and doth dayly increaſe it more. And therfore it is giuen vnder the forme of bread, though truly it be not bread, but the true body of our Lord: as likewiſe that which is in the chalice, is not wine, albeit it ſeeme wine, but it is the true bloud of the ſame Chriſt our Lord vnder the forme of wine.

M. *What effect worketh penance?*

S. It forgiueth ſinnes committed after Baptiſme, and bringeth againe to the friēd-

ſhip of God himſelfe, who through ſinne was become his enemy.

W. What muſt we do to receaue this Sacrament?

S. We muſt firſt haue ſorrow for our owne ſinnes, with purpoſe neuer more to commit them. Then we muſt confeſſe them all to a Prieſt approued by Superiours: & finally, we muſt doe the pennance that is inioyned vs by the Prieſt.

M. *What effect doth* Extreme-Vnction *worke?*

S. It blotteth out the reliques of ſinne; giueth ioy and ſtrength to the ſoule, to fight againſt the diuell in the laſt

hower; and also helpeth to recouer bodily health, if it be so expedient for the saluation of the soule.

M. *What effect worketh the Sacrament of* Order?

S. It giueth vertue and grace to Priests, and other Ministers of the Church, to be able to do well their duties.

M. *What effect hath the Sacrament of* Matrimony?

S. It giueth vertue, and grace to those that be lawfully ioyned togeather, to liue in matrimony with peace and charity, and to beget, and bring vp their children in the holy feare of God, to the end they may haue ioy

in this life, and in the other.

Of the Theologicall, and Cardinall vertues.

M. WE haue now ended the foure principall parts of the Christian Doctrine, which be, the *Creed*, the *Pater noster*, the *Commaundements*, and the *Sacraments*: I will now, that we talke of *Vertues* and *Vices*, and of some other things which do help vs much to liue conformably to the will of God. Tell me therfore, *How many principall Vertues be there?*

S. There be seauen, Three Theo-

Theologicall, and foure Cardinall.

M. *Which be the Theologicall?*

S. Fayth, Hope, & Charity.

M. *Wherefore be they called Theologicall?*

S. Becauſe this word Theologicall, ſignifieth a thing that regardeth, or appertayneth to God.

M. *How doth Fayth then appertaine to God?*

S. Becauſe it maketh vs believe all that, which God hath reuealed to his Holy Church.

M. *How doth Hope pertaine to God?*

S. Becauſe it maketh vs put our truſt in God, and hope for

for eternall life of him, by meanes of our merits, which yet do proceed frō his grace.

M. *Why doth Charity pertayne to God?*

S. Becauſe it maketh vs loue God aboue all thinges, and our neighbour as our ſelues, for the loue of God.

M. *Which be the Cardinall Vertues?*

S. Prudence, Iuſtice, Fortitude, and Temperance.

M. *Why be they called Cardinall?*

S. Becauſe they be principal and as it were the fountaines of all good workes.

M. *Declare vnto me the offices of theſe vertues?*

S. Prudence maketh vs conſiderate and wary in euery thing, to the end we our ſelues be not deceiued, nor deceiue others. Iuſtice maketh vs render vnto others, that which is theirs. Temperance maketh vs bridle our diſordinate deſires. Fortitude cauſeth that we feare not any danger, no nor death it ſelfe, for Gods ſeruice.

Of the gifts of the Holy Ghoſt.

M. HOw *many be the gifts of the holy Ghoſt?*

S. They be ſeauen. 1. Wiſedome. 2. Vnderſtanding. 3. Counſell. 4. Fortitude. 5. Know-

Knowledge. 6. Piety. 7. Feare of God.

M. *Whereto do these gifts serue?*

S. They serue for the helpe of vertue, and to make vs perfect in the way of God, becauſe through *Feare*, we abſtaine from ſin: through *Piety*, we are deuout, and obedient to God: through *Knowledge*, we are taught to vnderſtand the wil of God: through *Fortitude*, we are holpen to put the ſame in execution: through *Counſell* we are admoniſhed of the deceits of the diuel: through *Vnderſtanding*, we are eleuated to penetrate the myſteries of fayth: through *Wiſe-*

dome

dome we become perfect, ordering all our life, and all our workes to the glory of God: becauſe the wiſeman doth know the laſt end, and therunto doth direct euery thing.

Of the Workes of Mercy.

M. *HOw many be the works of Mercy, of which we shalbe demaunded account in particuler, at the day of iudgement?*

S. They be ſeauen:

1. *To giue food to the hungry.*
2. *To giue drinke to the thirſty.*
3. *To cloath the naked.*
4. *To harbour pilgrimes.*

5. *To visit the sicke.*
6. *To visit the imprisoned.*
7. *To bury the dead.*

M. *These be corporall workes of mercy: be there any spirituall?*

S. There be other seauen, to wit.

1. *To giue counsayle to the doubtfull.*
2. *To instruct the ignorant.*
3. *To admonish sinners.*
4. *To comfort the afflicted.*
5. *To pardon offences.*
6. *To support patiently those that be troublesome.*
7. *To pray to God for the quicke and the dead.*

Of sinnes.

M. TO come now to sinnes. *How many sorts be there*

there of Sinnes?

S. Two. *Originall*, and *Actuall*, which are afterwards deuided into *Mortal* & *Venial*.

M. *What is* Originall *ſinne?*

S. It is that, with which we are all borne, and we haue it as it were by inheritance from our firſt Father Adam.

M. *How is this ſinne blotted out?*

S. With holy Baptiſme, and therfore he that dieth without Baptiſme goeth to Limbus, and is depriued for euer of the glory of Heauen.

M. *What is mortall ſinne?*

S. It is that which we commit againſt the Charity of God, or of our Neighbour: and it is called mortall, be-

cauſe it depriueth the ſoule of her ſpirituall life, which it the grace of God.

M. *How is this ſinne forgiuen?*

S. By holy Baptiſme, when a man is baptized in age, and hath committed ſin actually before; or by the Sacrament of Pennance, as hath byn ſayd before. And who dieth in mortall ſinne, goeth to the Euerlaſting paynes of hell.

M. *What is Veniall ſinne?*

S. It is that which is not agaynſt Charity, and depriueth not the ſoule of grace, nor ſendeth it to the paines of hell: but neuertheles it diſpleaſeth God, becauſe it

is

is not conformable to his will: and it diminisheth the feruour of charity, and therfore it is needfull to be purged in this world, or in Purgatory, which is in the other life.

M. *How many be the Capitall sinnes, and as it were fountaines of all others?*

S. They be seauen, and to euery one is oppositea contrary Vertue.

1. Pride, to which is contrary Humility.
2. Couetousnes, to which is contrary Liberality.
3. Lechery, to which is opposite Chastity.
4. Anger, to which is oppo-

site Patience.
5. Gluttony, to which is opposite Abstinence.
6. Enuy, to which is opposite Brotherly loue.
7. Slouth, to which is opposite Diligence.

M. How many be the sinnes, against the Holy Ghost?

S. They be six. 1. Despaire of saluation. 2. Presumption to be saued without merits. 3. To impugne the knowne truth. 4. Enuy at another mans grace. 5. Obstinacy in sinne. 6. Finall impenitence.

M. *How many be the sinnes that cry vengeance in the sight of God?*

S. They be foure. 1. Wilfull mur-

murder. 2. Carnall Sinne against nature. 3. Oppreſſion of the poore. 4. To defraude workmen of their wages.

Of the foure laſt things: and of the Roſary.

M. *HOw many be the laſt things of Man which the Scripture calleth* laſt, *and which being well conſidered, do make vs abſtayne from ſinne?*

S. Foure. 1. Death. 2. Iudgment. 3. Hell. 4. Heauen.

M. What exerciſe haue you to mayntaine your deuotion?

S. I ſay the Roſary of our Lady, and do meditate the fifteen myſteries of the ſame, wherin is conteined the life

of our Lord IESVS-Christ.

M. Which be the fifteene myste-ries of the Rosary?

S. There be fiue ioyfull. 1. The Annuntiation of the Angell. 2. The Visitation of S. Elizabeth. 3. The Natiuity of our Lord. 4. The Presentation in the Temple. 5. The disputing of the child IESVS with the Doctours.

Other fiue be sorrowfull. 1. The prayer in the garden. 2. The whipping at the pillar. 3. The crowning with thornes. 4. The carrying of the Crosse. 5. The crucifying, and death of our Sauiour.

The last fiue be glorious.

1. The

1. The Reſurrection of our Lord. 2. His Aſcenſion. 3. The comming of the holy Ghoſt. 4. The Aſſumption of our Bleſſed Lady. 5. Her Coronation, and Exaltation aboue all the Quires of Angells.

FINIS.

THE MANNER HOW TO HELP a Prieſt to ſay Maſſe.

The Clarke kneeling at the left hand of the Prieſt, ſhall anſwere him as followeth.

P. INtroibo ad altare Dei.
C. Ad Deum qui lætificat iuuentutem meā.
P. Iudica me Deus, & diſcerne

cerne cauſam meam: de gente non ſancta, ab homine iniquo & doloſo erue me.

C. Quia tu es Deus fortitudo mea: quare me repuliſti & quare triſtis incedo, dum affligit me inimicus?

P. Emitte lucem tuam, & veritatem tuam ipſa me deduxerunt, & adduxerunt in mõtem ſanctum tuum, & in tabernacula tua.

C. Et introibo ad altare Dei: ad Deum qui lætificat iuuentutem meam.

P. Confitebor tibi in cythara Deus, Deus meus: quare triſtis es anima mea, & quare conturbas me?

C. Spera in Deo, quoniam adhuc

adhuc confitebor illi, ſalutare vultus mei, & Deus meus.
P. Gloria Patri, & Filio, & Spiritui ſancto.
C. Sicut erat in principio, & nunc & ſemper, & in ſæcula ſæculorum. Amen.
P. Introibo ad altare Dei.
C. Ad Deum qui lætificat iuuentutem meam.
P. Adiutorium noſtrum in nomine Domini.
C. Qui fecit cælum & terram.
P. Confiteor Deo, &c.
C. Miſereatur tui omnipotens Deus, & dimiſſis peccatis tuis, perducat te ad vitam æternam.
P. Amen.

C. Con-

C. Confiteor Deo omnipotenti, beatæ Marię ſemper Virgini, beato Michaeli Archangelo, beato Ioanni Baptiſtæ, ſanctis Apoſtolis Petro & Paulo, omnibus Sanctis, & tibi Pater, quia peccaui nimis, cogitatione, verbo, & opere: (*Knocke your breaſt and ſay*) Mea culpa, mea culpa, mea maxima culpa. Ideo precor beatam Mariam ſemper Virginem, beatum Michaelem Archangelum, beatum Ioannem Baptiſtam, ſanctos Apoſtolos Petrum & Paulum, omnes Sanctos & te Pater, orare pro me ad Dominum Deum noſtrum.

P. Miſereatur veſtri *&c.*

C. Amen.
P. Indulgentiam, absolutionem &c.
C. Amen.
P. Deus tu conuersus viuificabis nos.
C. Et plebs tua lætabitur in te.
P. Ostende nobis Domine misericordiam tuam.
C. Et salutare tuũ da nobis.
P. Domine exaudi orationem meam.
C. Et clamor meus ad te veniat.
P. Dominus vobiscum.
C. Et cum spiritu tuo.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.

C.

C. Christe eleison.
P. Christe eleison.
C. Christe eleison.
P. Kyrie eleison.
C. Kyrie eleison.
P. Kyrie eleison.
P. Dominus vobiscum: *or,* Flectamus genua.
C. Et cum spiritu tuo: *or,* Leuate.
P. Per omnia sæcula sæculorum.
C. Amen.

At the end of the Epistle whether there be read one, or more, alwayes say, Deo gratias.

The Epistle, Graduall, and Alleluia, *or Tract, being read, make curtsie, and remoone the Book to the right hand of the*

altar: and let the Clarke euer kneele, or ſtand on the contrary ſide to the Maſſe-booke.

P. Sequentia ſancti Euangelij *&c.*

Heere make the ſigne of the Croſſe 1. vpon your forhead. 2. vpon your mouth. 3. vpon your breaſt and ſay,

C. Gloria tibi Domine.

Then make you curſie, at the beginning and ending of the Ghoſpell, and at the name of Ieſus: & at the end ſay,

C. Laus tibi Chriſte.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

Heere the Clarke is to giue wine and water with curſie, & that done prepare the baſon, water,

water, and towell for the Priest: then, let the Clarke kneele in his former place, and answere.

P. Orate fratres.

C. Suscipiat Dominus sacrificium de manibus tuis, ad laudem & gloriam nominis sui, ad vtilitatem quoque nostram, totiusque Ecclesiæ suæ sanctæ.

P. Per omnia sęcula sęculorum. C. Amen.

P. Dominus vobiscum.

C. Et cum spiritu tuo.

P. Sursum corda.

C. Habemus ad Dominum.

P. Gratias agamus Domino Deo nostro.

C. Dignum est iustum est.

When the Priest spreades his

hands ouer the Chalice, light your Taper, and then kneeling, with you other hand hold vp the Priests Vestment, till the Eleuation be past; that done kisse the Vestement, and kneele as before: & so often as you passe before the B. Sacrament, adore on your knees, and make also curtie to the Altar.

P. Per omnia sęcula sęculorum. C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et

C. Et cum spiritu tuo.

The Clark must take the Pax, and kneeling vpon his knees giue it the Priest *to kisse, and then answere.*

P. Pax tecum.

C. Et cum spiritu tuo.

Pausing a little rise, make adoration to the B. Sacrament, giue the Pax *to the audience, obserue order of calling and yeares, which done be ready to giue Wine and Water to the Priest: and if there be any Communicants, prouide towell & wine, and say* Confiteor. *After they haue receaued the holy Host, giue them Wine: which done, remoue the booke to the left hand of the Altar, take*

hands ouer the Chalice, light your Taper, and then kneeling, with you other hand hold vp the Priests Vestment, till the Eleuation be past; that done kisse the Vestement, and kneele as before: & so often as you passe before the B. Sacrament, adore on your knees, and make also curtsie to the Altar.

P. Per omnia sęcula sęculorum. C. Amen.

P. Et ne nos inducas in tentationem.

C. Sed libera nos a malo.

P. Per omnia sæcula sæculorum.

C. Amen.

P. Pax Domini sit semper vobiscum.

C. Et

C. Et cum spiritu tuo.

The Clark must take the Pax, and kneeling vpon his knees giue it the Priest *to kisse, and then answere.*

P. Pax tecum.

C. Et cum spiritu tuo.

Pausing a little rise, make adoration to the B. Sacrament, giue the Pax *to the audience, obserue order of calling and yeares, which done be ready to giue Wine and Water to the Priest: and if there be any Communicants, prouide towell & wine, and say* Confiteor. *After they haue receaued the holy Host, giue them Wine: which done, remoue the booke to the left hand of the Altar, take*

away the Towell, and put forth the torch, or taper.

P. Dominus vobiſcum.

C. Et cum ſpiritu tuo.

P. Per omnia ſæcula ſæculorum. C. Amen.

P. Ite miſſa eſt, *or* Benedicamus Domino.

C. Deo gratias.

Note, that in Maſſes for the Dead, the Prieſt ſaith not, Ite Miſſa eſt, *but,*

P. Requieſcant in pace.

C. Amen.

Remoue the booke, if he leaue it open, kneele, and take the Prieſts bleſſing: then riſe & ſay at the beginning of the Ghoſpell, Gloria tibi Domine.

At the end, Deo gratias.

The

The Entertayning of good Thoughtes.

SVNDAY.

O Repoſe! O glory euerlaſting! What is it to enioy you! and what to be without you!

MVNDAY.

The houre of death will come! Then all will be paſt! What would I at that time wiſhed to haue done! Let vs now do it, O my ſoule, let vs now do it.

TEWSDAY.

Ah poore ſoule! thou muſt come to iudgment allalone! Thy

Thy Works, thy Words, thy Thoughts, ſhalbe ſeene of the Saintes, of the Angels, of God: and all ſhall there be layed open! Oh, haue therefore a ſpeciall care of thy owne good.

WEDNESDAY.

To burne in Hel fire! for all eternity! And that with Diuells! O torment greater then all torments!

THVRSDAY.

He that looſeth his ſoule, looſeth all! He that offendeth God looſeth his ſoule! O ſinne, what a loſſe doſt thou bring vnto vs! I deteſt thee, from the bottome of my hart, moſt deteſtable ſinne.

FRI-

FRIDAY.

O ſweet IESV! To thee I conſecrate my life, my deſires, my ſoule. For me waſt thou nayled on the Croſſe. For thee will I giue my ſelfe, and dedicate my ſelfe wholy vnto thee.

SATVRDAY.

O Bleſſed Virgin Mary! How entirely didde you loue your ſonne IESVS! O cauſe me to loue him, to ſerue him, and that nothing in this world may euer ſeparate me from his holy grace.

The application, or practice of the aforeſaid good Thoughts.

EVERY day, Morning and Euening, for the ſpace of one

one *Aue Mary* or two, in a moſt ſerious & affectuous manner, thinke vpon that which is ſet downe for euery particuler day aforeſaid: and renew the ſame good thoght euery houre: which may eaſily be done at all times, and vpon euery occaſion, either ſitting, walking, working, lying &c. And all ſorts of people though neuer ſo rude, may be made capable heerof; to wit, childrē, labourers, ſeruants, yea, euen amidſt their imployments, and occupations, be they neuer ſo great, or ſerious.

FINIS.

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